

# Growth: The Journal of the Association for Christians in Student Development

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Practice*

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Article 1

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## The Journal of the Association for Christians in Student Development

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**Theme:** Service Learning as Student Affairs Practice

**Articles:**

Tales from Two Cities: *Service-Learning as a Christian Educational Practice*  
Todd C. Ream, Ph.D.

Vocation-Specific Missions and the Creation of Communities of Transformation  
Todd Lake

Intellectual Humility and the Art of Disagreement at the Christian College  
James S. Spiegel, Ph.D.

**Book Reviews:**

Florence A. Hamrick, Nancy J. Evans, and John H. Schuh:  
*Foundations of Student Affairs Practice: How Philosophy, Theory, and  
Research Strengthen Educational Outcomes*  
Reviewed by Adam D. Moore

William G. Bowen and Sarah A. Levin:  
*Reclaiming the Game: College Sports and Educational Values*  
Reviewed by Chris Abrams, M.Ed.

Anne Colby, Thomas Ehrlich, Elizabeth Beaumont, & Jason Stephens:  
*Educating Citizens: Preparing America's Undergraduates for Lives of Moral  
and Civic Responsibility*  
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Wolterstorff, N.P.:  
*Educating for Life: Reflections on Christian Teaching and Learning.*  
Reviewed by Tony Marchese

Heffner, Gail Gunst and Claudia DeVries Beversluis, Eds.:  
*Commitment and Connection: Service-Learning and Christian  
Higher Education*  
Reviewed by Monica L. Mullins

ISSN: 1543-3668  
Number 4, Spring 2004

## **Mission and Introduction to The Association for Christians in Student Development:**

The Association for Christians in Student Development (ACSD) is comprised of professionals who seek to bring their commitment to Jesus Christ together with their work in college student development. Through the exchange of ideas, encouragement of networking, regional and annual conferences, and application of scriptural principles to developmental theory, ACSD seeks to enable its members to be more effective in ministering to students.

The roots of ACSD go back to the 1950's with the formation of the Christian Association of Deans of Women and the Association of Christian Deans and Advisors of Men. The two groups merged in 1980, reflecting a commitment to work together with mutual respect. ACSD has grown and currently represents more than 1,100 individuals from more than 250 institutions. While membership originally centered in Bible institutes, Bible colleges, and Christian liberal arts colleges, the Association has committed itself to linking up with colleagues in all institutions of higher education, both public and private. In support of this emphasis, the Association has sponsored prayer breakfasts and workshops in conjunction with annual conferences presented by major student affairs associated organizations.

Membership in ACSD is open to all persons who have or are preparing for responsibilities in student development areas in higher education and who are in agreement with ACSD's doctrinal statement, constitution, and by-laws. Members receive the Association's newsletter, free access to placement services, reduced rates at annual conferences, and copies of *Growth: The Journal of the Association for Christians in Student Development*.

**In keeping with the mission and goals of the association, the purposes of *Growth: The Journal of The Association for Christians in Student Development* are:**

- To provide a forum for members to publish original research.
- To encourage the membership to be active in scholarship.
- To provide members with access to beneficial resource material intended to inform good practice.
- To stimulate research in Christian student affairs.
- To promote the ideals of ACSD and Christian student affairs.

## **Dear Readers:**

Welcome to the fourth issue of *Growth: The Journal of the Association for Christians in Student Development*. The theme for this issue is "Service Learning as Student Affairs Practice". You will note, that in addition to the normal blend of basic research and applied articles, this year's journal has more of a focus on reviews of recent books than past issues. This was done to highlight what we believe to be some excellent reference works.

We want to acknowledge several persons for their assistance in putting this issue together. Special thanks goes to the editorial team members Norris Friesen and Ginny Carpenter, to Arna Smith for her services as Copy Editor, to Steve Christensen for his service as Layout and Design Editor and to the twenty- plus individuals who served as peer reviewers of manuscripts submitted this year. In addition, special credit also goes to Todd Ream for his assistance in soliciting the book review manuscripts that have been included this year. Without the assistance of these individuals this publication would not have been possible.

We especially want to encourage you, the reader, to consider submitting manuscripts for consideration for the next issue of *Growth*, which will be published in the spring of 2005. We are particularly interested in manuscripts presenting original or basic research and encourage anyone who has recently completed a graduate thesis or dissertation to submit a manuscript based on your work.

Thank you for your support for *Growth: The Journal of the Association for Christians in Student Development*. We trust that you will enjoy and be stretched by what you find in these pages.

**Sincerely,**

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# **Tales from Two Cities:**

## *Service-Learning as a Christian Educational Practice*

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*by Todd Ream*

### **Abstract**

As an educational practice, service-learning offers an important means by which to work toward the integration of the curricular and co-curricular efforts on our respective campuses. However, the larger conceptual framework through which service-learning is defined and exercised is driven by what Augustine defines as the city of the world in a way that neglects the significance of what he referred to as the City of God. In this article, I identify the roots of this problem and offer an alternative conceptual framework for service-learning as a Christian educational practice. This conceptual framework challenges Christian educators to not just engage in the practice of service-learning out of contractual obligation and exchange but out of a sense that our essence or identity is inextricably tied to the identity of others.

### **Introduction**

The tales I seek to re-tell are not the tales of the two cities of Charles Dickens. By contrast, the tales I seek to re-tell are the tales of the two cities of Augustine. No one would doubt that in many ways our age is one of paradox. Our age is indeed comprised of the best of times and the worst of times. However, in contrast to the work of Dickens, our age is perhaps more acutely described as being an age trapped between what Augustine identified as the aspirations of the City of God and the aspirations of the city of the world. As Christian educators, we are simultaneously present in the best of times and in the worst of times as defined by these two cities. The advent of what many scholars refer to as a post-Christian society brings with it the tension of a marginalized, yet all the more desperately needed, presence of the City of God within the city of the world (Carter, 1994).

When it comes to the practice of service-learning, those of us who serve as Christian educators find ourselves trapped between these two cities. While this important practice offers us an important avenue to work toward the integration of the curricular and co-curricular efforts on our respective campuses, the larger conceptual framework through which service-learning is defined and exercised is driven by the city of the world in a way that neglects the significance of the City of God. In this article, I identify the roots of this problem as part of a larger effort to reconstitute a conceptual framework for service-learning as a Christian educational practice. This conceptual framework will challenge us to serve what Augustine called the city of the world by first and foremost seeking to serve what he called the City of God.

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## Defining Augustine's Two Cities

Before proceeding with a discussion of a conceptual framework for service-learning as a Christian educational practice, I will look more closely at the characteristics that define Augustine's two cities. Augustine (354-430), the great doctor of the Latin Church and the Bishop of Hippo in North Africa, offered the Christian Church some of its most profound theological insights. His work includes over 113 books and treatises, over 200 letters, and over 500 sermons. However, Augustine's *City of God* (426/1984) proves to be a vision for the political life of the Christian Church. At its essence, this text stands as a treatise defining not only the nature of the cities of God and the world as distinct political realities but also the nature of the relationship they share (Milbank, 1993). Roughly speaking, the City of God for Augustine consists of what we know as the Church while the city of the world consists of what we know as the state.

Augustine's identification of the state as a political reality may not trouble too many individuals. However, Augustine's identification of the Church as a political reality may prove to be more problematic. In terms of these two cities, Augustine (426/1984) writes, "One of these is the City of God, the other is the city of this world; and God's City lives in this world's city, as far as the human element is concerned; but it lives there as an alien sojourner" (p. 761). This alien sojourner, the Church, is a political reality from which we Christians first and foremost find our identity. However, we, as part of the political reality of the Church, also find ourselves as part of the political reality of the state. The Gospel, or the Church's story, makes demands upon Christians to lead lives of societal reconciliation and transformation. However, reservations about the Church as a political reality are justified when the Church's story is interpreted by the politics of the city of the world. By contrast, in a manner similar to that of Augustine, Stanley Hauerwas (1995) claims "a theological politics makes the church's story the "counter story" that interprets the world's politics" (p. 6).

While members of the Church or citizens of the City of God may find their identity in the practices they encounter within this political reality, they also invariably will find themselves within the state or as citizens of the city of the world. Augustine (426/1984) writes, "And yet this City (the City of God) did not proceed on its own course in this world in isolation; in fact, as we all well know, just as both the cities started together, as they exist together amongst mankind, so in human history they have experienced in their progress the vicissitudes of time" (p. 761). For Augustine, the city of the world is a city in which we as the citizens of the City of God also find ourselves. Christians provide a counter story which seeks to interpret the world's politics. As a result, the question we find ourselves facing is not whether to share this story but how to share this story (Milbank, 1993).

As Augustine stated, citizens of the City of God are "sojourners" in the city of the world who share their story. Although a sojourner is one who passes through one region on his or her way onto another, one takes time to pause and engage in the life of his or her given locale. One makes an investment in that place even though he or she is



intent on journeying elsewhere in the future at some point. This sense of investment is defined by the story they tell. Part of one's story is often identified as one's conceptual framework. Such a notion is necessary in order for the functions of life to have direction or even a basic sense of organization. Augustine saw one's presence in the City of God as the source of one's story or conceptual framework he or she would draw upon during his or her sojourn through the city of the world. In a similar manner, Graham Ward (2000) argues, "The heavenly city must itself make possible the earthly city" (p. 230). However, as a movement, the conceptual framework that defines service-learning has its roots in the perceived need to connect the lessons learned in the classroom with the needs of the larger society—the larger society of the city of the world.

### **The University and the City of the World**

Service-learning emerged during an era in time when various educators perceived that a need existed to connect the lessons of the classroom with the needs of the larger society. At one level, the history of higher education as it progressed from the dawn of the twentieth century to the dawn of the twenty-first century reveals an increased emphasis on relevance. Derek Bok, president emeritus of Harvard University, echoed such sentiments in his *Beyond the Ivory Tower: Social Responsibilities of the Modern University*. One rationale Bok (1982) employs in terms of his support for the aspiration of relevance is that "Because of this massive public support, universities have reason to acknowledge a reciprocal duty to make their services available to address important social problems" (p. 65). The state, or the city of the world, provides large scale support for education. As a result, the university has a contractual responsibility to develop programs that are relevant to the challenges faced by the state.

However, Bok was not the first individual to argue that colleges and universities possess a contractual obligation to develop programs with the aspiration of societal exchange in mind. Such a rationale finds its origins in the earlier part of the twentieth century and the inevitable influence of pragmatism on educational theory. As a movement, pragmatism finds truth in outcomes that are linked to particular forms of action. While John Dewey was not the first to advance the spirit of pragmatism, he is arguably the most well-known of its advocates. For example, Henry Steele Commager (1950) argues, "So faithfully did Dewey live up to his own philosophical creed that he became the guide, the mentor, and the conscience of the American people: it is scarcely an exaggeration to say that for a generation no major issue was clarified until Dewey had spoken" (p. 100). In his highly influential *Democracy and Education*, Dewey fuses together the aspirations of pragmatism with the process of education. The result of such an endeavor is the need for education to serve needs relevant to the larger society. Such an intention is seen in passages where Dewey (1916/1944) argues even in a democratic society, "Beings are born not only unaware of, but quite indifferent to, the aims and habits of a social group [and] have to be rendered cognizant of them and actively interested. Education, and education alone, spans the gap" (p. 3).

In terms of an early example in higher education of an individual who embodied Dewey's aspirations, one need to look no further than to the influential educational leader and president of Columbia University during the early twentieth century,

Nicholas Murray Butler. As a philosopher, Butler draws upon the spirit of pragmatism advanced by Dewey and applies it specifically to the context of higher education. Butler (1921/1971) shares, "The primary purpose of the university is to provide the companionship of scholars for scholars at a time when sufficient maturity has been reached to make the joy of the intellectual life intense and productive" (p. 60). While Butler (1921/1971) contends spiritual insight, depth, and beauty are all part of the sense of service such a university offers, he also argues that "the university relates itself in closest fashion to the needs and aspirations of the state, the civic order, the community" (p. 63). From the perspective set forth by Augustine in the *City of God*, the problem was not so much that education is designed to serve aspirations that meet an end. The problem which emerges is the manner in which the ends are dictated first and foremost by the state, or the city of the world, instead of the Church, or the City of God.

### **A Conceptual Framework for Service-Learning as an Educational Practice**

As many of us are aware, the conversations, as prompted partly by the spirit of pragmatism, which surfaced during the early decades of the twentieth century reached a fevered pitch by the late-1960s and early-1970s. While this era was one of tumultuous social upheaval, this era was also one in which higher education was faced with the pointed question of identifying the relevance of its offerings as evident in matters of practice. Students, as well as a host of external constituents, wanted to see concrete expressions of how collegiate curricular and co-curricular efforts were targeted at helping alleviate various social problems. First, some colleges and universities responded by allowing students to have more discretion in terms of course selection. As a result, many within the academy decreased the number of general education or liberal arts requirements while adding more elective hours (Rudolph, 1977). Second, some colleges and universities added academic programs more intentionally designed to meet specific societal needs. Consequently, some educators increased the numbers of various professional programs on their campuses (Rudolph, 1977). Hence, representatives at some colleges and universities searched for new ways to make the theoretical lessons of course sequences in areas such as general education or the liberal arts more relevant to not only the students but also to various external constituents. As a result, service-learning type endeavors began to emerge during the 1960s and 1970s as one strategy designed with such aspirations in mind (Bennett, 1997).

A programmatic history of service-learning would detail the origin of entities such as Project Pericles and Campus Compact. By contrast, our effort will need to bypass such discussions in order to maintain our initial trajectory of exploring the history of service-learning's conceptual framework. In their work *Service-Learning: A Movement's Pioneers Reflect on Its Origins, Practice, and Future* (1999), Timothy K. Stanton, Dwight E. Giles, Jr., and Nadinne I. Cruz argue that the conceptual framework employed on a particular college or university campus differs, at some level, from one to the next (See Figure One on the next page). For example, educators at community colleges, liberal arts colleges, or research universities will all approach the practice of service-learning in a unique manner dependent upon the organizational nature of their institution. Regardless, Stanton, Giles, and Cruz (1999) contend that a conceptual framework for

service-learning practice exists that also applies to educators in such disparate contexts. In order to accomplish such a feat, the definition posed by these authors rests in the middle of a constructive tension which exists along the axes forming the sides of a triangulated conceptual framework (Stanton, Giles, & Cruz, 1999).

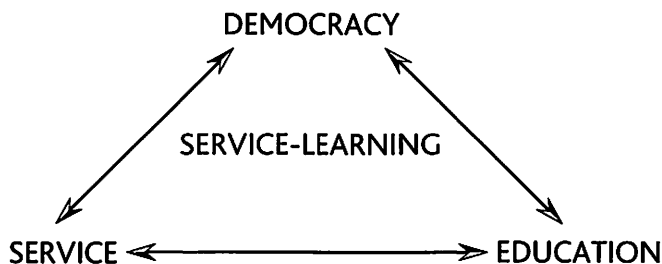


Figure One – Conceptual Framework for Service Learning  
(Stanton, Giles, & Cruz, 1999, p.19)

First, the tension between education and service is characterized by impressions of how education serves a society. Second, the tension between service and democracy is defined by impressions of how service is understood in relation to social change. Finally, the tension between education and democracy is defined by impressions concerning the purpose of education in a democracy (Stanton, Giles, & Cruz, 1999).

In order to understand the significance of these axes, we need to briefly explore the inherent commitments as well as the origins of each axis. First, Stanton, Giles, and Cruz (1999) argue that the majority of individuals who made early contributions to the service-learning literature began by seeking to answer the question of how education should fulfill its obligation to serve society. An individual with such aspirations is John Duley, the author of works such as *Implementing Field Experience Education* (1974) and *College Sponsored Experiential Learning* (1977). One of the common themes defining the work of these individuals is the belief that education should serve as a means of preparing students to meet the needs of society. However, the experiential component inherent in the work of most of these individuals proves to be the best way to get students to make the necessary connections.

Second, while some theorists emphasized the need to establish connections in the minds of students between their education and various social needs, other theorists focused upon service as a means of working toward justice in a democratic society. According to Stanton, Giles, and Cruz (1999), one of the essential components to the thought of these individuals is their belief in “the relationship between service and social justice in a democratic society” (p. 27). While the previous group put their ideas into not only writing but also action, this group primarily saw social action as being the key to their efforts. In addition, while the previous group saw the relationship between education and society as being one shared by an inevitable outcome of instrumental efforts, this group saw their efforts in light of an ethical aspiration. As a result, social action, along with its ethical aspirations, became an inextricable component of the conceptual framework that defined service-learning.

Finally, the relationship shared by democracy and education form the last axis that establishes this triangulated conceptual framework for service-learning. Individuals sympathetic to such an understanding are “driven by fundamental questions of democratic participation and the role of education in fostering a more engaged, effective citizenry” (Stanton, Giles, & Cruz, 1999, p. 30). Although all three of the axes that come together to comprise the conceptual framework for service-learning find their origins in the pragmatism of philosophers such as John Dewey, this axis may come the closest to representing Dewey’s own views. As previously stated, Dewey emphasized that education could span the gap between the needs of a democratic society and the aims and habits needed to sustain it. The individuals who sought to advance the perspective of this third axis see education as being a means of cultivating these habits. Stanton, Giles, and Cruz (1999) cite Rob Shumer as being amongst those who advanced the ideas behind this particular axis. As the director of the National Research Center and Clearinghouse on Service-Learning at the University of Minnesota, Shumer is committed to providing opportunities to students to help them learn to become an active presence in their respective communities.

The triangulated conceptual framework for service-learning as defined by Giles, Cruz, and Stanton (1999) obviously possesses significant merit as an educational practice for Christians and non-Christians alike. However, while the logic of Augustine’s *City of God* may not diminish the significance of service-learning as an educational practice for Christians, it may prompt Christians to evaluate their motivation for participating in such a practice. In the end, such an analysis will lead us to re-frame the axes of the conceptual framework for service-learning as offered by Giles, Cruz, and Stanton (1999). As a result, the essence of my argument is that in order for service-learning to be a Christian educational practice, we will need to think about the validity of such a conceptual framework in light of the challenge posed by Augustine in the *City of God*.

### **A Conceptual Framework for Service-Learning as a Christian Educational Practice**

While the conceptual framework Stanton, Giles, and Cruz (1999) identify may not initially appear problematic, we must recognize the underlying dependence that each axis has upon pragmatism. For Christians seeking to incorporate service-learning as an educational practice, the question is not whether one should serve but why one should serve. Although such an understanding is embedded in the very origins of democracy as detailed by Jean-Jacques Rousseau in *The Social Contract* (1762/1968), pragmatism propels one to see that education has a contractual responsibility to serve the needs of a democratic society (Gutmann, 1987/1999). The terms of such a contract are defined by the basic premise that we all reap great benefits from the various societies in which we live. As a result, we also have a responsibility to offer an exchange in return. The essence of such a contractual perspective as advanced by pragmatism and thus also by service-learning is the notion of an exchange (Gutmann, 1987/1999).

As an educational practice, service-learning experientially enlarges the perspective of the individual student to help them see their place within this larger society, and thus the role they play in this process of exchange. “Morris Keeton, founder in 1974

of the Council for Adult and Experiential Learning (CAEL), viewed this critical reflection approach to service-learning as a direct expression of John Dewey's theories of education" (Giles, Stanton, and Cruz, 1999, p. 4). However, a Christian conceptual framework for service-learning is bound by a rationale that transcends one's contractual obligation to society. A Christian conceptual framework must take seriously the Augustinian conviction that one's existence in the city of the world is one of a sojourner—a sojourner that "makes the church's story the 'counter story' that interprets the world's politics" (Hauerwas, 1995, p. 6).

The counter story employed by Christians interprets the world's politics through the practices of the Church. As a result, these practices refocus not only the way we see our relationship to democracy, service, and education, but also our relationship as educators to a practice such as service-learning. "Christians worship the one true God who originates all finite reality in an act of peaceful donation, willing a new fellowship with himself and amongst the beings he has created" (Milbank, 1990/1993, p. 391). The reference to a peaceful donation echoes the truth of the creation narrative. God is understood to be the one who not only initiates our very existence but also initiates our relationship with God and with fellow members of the human community. Dietrich Bonhoeffer (1937/1997) claims in his study of the creation narrative that one can only understand the original intent of his or her identity as a being created in the image of God "with the other and dependent upon the other" (p.41). As a result, the sense of autonomy people need to perceive about themselves in order to enter into a relationship with others becomes a mere illusion. Through common worship Christians find a sense of identity as people tied not only to God but also to other members of the created order. As a result, the underlying rationale driving the redevelopment of a conceptual framework for service-learning as Christian educational practice is not one of contractual obligation and exchange but one of inextricable union with others.

While the notion of participation for Christians is understood through the practice of common worship, such a notion is extended to all other members of the created order. According to Augustine, Christians find themselves first and foremost in the midst of the Church, or the City of God. Whereas pragmatism teaches us that we are bound together by contractual relationships we establish with others, common worship teaches us that our sense of identity is inextricably tied to God and subsequently to others. Two particular practices form this sense of identity. First, the process which initiates such a change is the Church's practice of baptism. While such an act signifies the death of our former identity, it also signifies our new identity. Rodney Clapp (1996) argues through baptism Christians find "Their new name or most functional identity is 'Christians'—those who know Jesus as Lord and determiner of their existence. Their new inheritance is freedom and the bountiful resources of the community. Their new culture, or comprehensive way of life, is the church" (p. 100). Through baptism, we cease to see ourselves as individuals and begin the process of seeing ourselves as members of the body of Christ who are inextricably tied to the identity and well-being of others.

Second, whereas baptism is the practice that initiates Christians as members of the body of Christ, communion is the practice that sustains members of the body of Christ. Such a practice inevitably begins with a reflection on the death and resurrection of Jesus Christ. Regardless of our tradition, we gather together as a way of remembering

what Christ sacrificed on our behalf. However, such an action is not just about the past, nor even about the present moment in which we participate. Such a practice is also about the future. Returning to the work of Rodney Clapp (1996), we read his admonition that “we practice eating as Jesus ate, so that we might become and indeed be his people” (pp. 108-109). Our identity is no longer separated from our fellow member of Christ’s body or even from members of the larger society. We find that our identity is inextricably tied to their identity and their well-being. “Thus we must call to our table people of all races, all sexes, all social classes, all physical conditions.” (Clapp, 1996, p. 109).

By participating in the practices of baptism and communion, John Howard Yoder (1992/2001) argues “the pattern we shall discover is that the ill of God for human socialness as a whole is prefigured by the shape to which the body of Christ is called” (p. ix). However, Augustine (426/1984) also reminds us that while Christians may find their existence in the City of God they are also sojourners who must also live in the city of the world. “And yet this City [the City of God] did not proceed on its own course in this world in isolation; in fact as we well know, just as both the cities started together, as they exist together among mankind, so in human history they have together experienced in their progresses the vicissitudes of time” (p. 761). As Christian educators, democracy, education, and service are arenas in which we as sojourners must not only pass but also fully identify. Our investment in these arenas, and thus in service-learning, possesses a different motivation as a result of the transformation we undergo in the City of God. As a result, Christian educators do not engage in the practice of service-learning out of contractual obligation and exchange but out of a sense that our essence or identity is inextricably tied to the identity of others.

Second, as a Christian educational practice, while a conceptual framework for service-learning includes the same set of axes Stanton, Giles, and Cruz (1999) identify, it also includes the Church as a means of giving definition as to how we understand the relationship shared by democracy, education, and service. Our participation in service-learning not only begins with the Church but ends with it as well—See Figure Two.

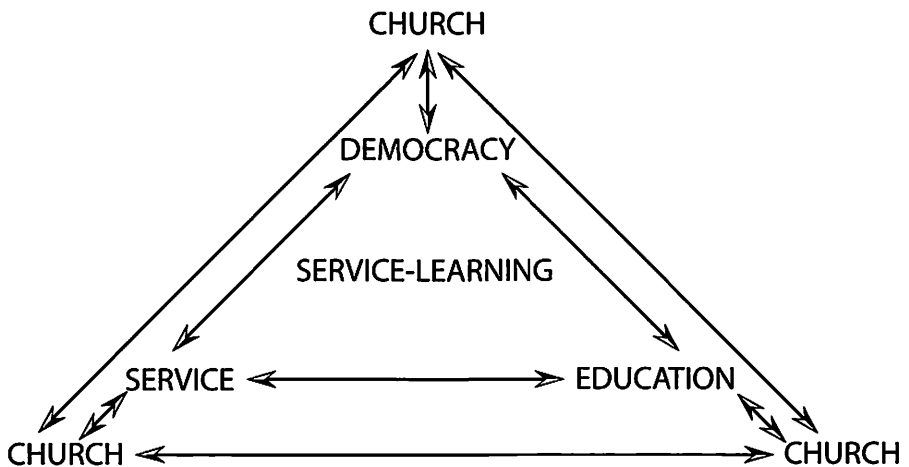


Figure Two - Christian Conceptual Framework for Service Learning

By beginning with the Church, service-learning becomes an educational practice in which we engage not only out of contractual obligation and exchange but more importantly because our identity is inextricably tied to the identity of others within the city of the world. However, beginning with the Church in terms of a conceptual framework inevitably also ends with the Church.

Remember that Augustine referred to members of the City of God as sojourners—sojourners who are on a pilgrimage. While we are called to serve the needs of those with whom we interact within the city of the world, we serve their needs by practicing the politics of the City of God. When facilitated through a conceptual framework that takes the Church's story as its first premise, service-learning becomes a means of Christian educational practice by which the deepest needs of the city of the world become our own.

## **Conclusion**

While these are the best of times, they are also the worst of times. The post-Christian society in which we find ourselves is one which comes with great challenges yet also great opportunities for transformation. When it comes to the educational practice of service-learning, a conceptual framework that begins and ends with the City of God, or the Church, is one which allows us to put the politics of the Church's story into practice. By virtue of our participation in practices such as baptism and communion, such an understanding transcends contractual obligation and exchange. Our identity becomes indivisible from the identity of others. Only when we are able to articulate a conceptual framework for service-learning as a Christian educational practice we will find ourselves ready to make it available to our students and to help them learn to also see the deepest needs of the city of the world.

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# Vocation-Specific Missions and the Creation of Communities of Transformation

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by Todd Lake

The debate over whether or not students at Christian colleges and universities should be engaged in serving the poor is over. Catalogs from Christian colleges abound with pictures of students engaging in community service projects, and of student groups helping the poor overseas. Christian colleges offer myriad opportunities for students to “build community” by serving together to serve those in need. It appears that the 20th-century rift that once existed between Christians who called for warm-hearted piety and verbal evangelism and those who strove to serve the needy has ended. Instead, there is recognition among the current college generation that conversion of the heart naturally leads to service to those in need.

If one were to select a patron saint for service to the needy, it would very likely be the late Mother Teresa of Calcutta. She is almost universally admired for her work on behalf of the poor. She formed communities of Christians known as the Sisters of Charity to serve “the poorest of the poor” around the world. Her memory is invoked when young Christians want to talk about the model for serving others. It is without question appropriate to admire, and even emulate, Mother Teresa in following God’s call to serve those in need. Christian colleges should and do promote opportunities for direct service to those in need. They are one good way to begin to build community among students.

Nevertheless, there is something profoundly lacking when direct service is the primary way for Christians to come together at college to build community. Direct service usually means that students are involved in ministries that have nothing to do with their academic pursuits. But universities are places where students gain specific knowledge in specific academic disciplines. Business majors are gaining a different set of competencies from psychology majors, who in turn differ from those who focus on the natural sciences or the visual arts. The entire structure of the university moves students to increase their competence in particular areas. Student life professionals have the opportunity to help students existentially discover how to serve God and neighbor through their specific calling.

The sacred/secular dichotomy is done away with as students begin to see their papers and exams and majors as opportunities to worship God. This reality is reflected in the Hebrew term for “worship,” *avodah*, which also means “work.” Likewise, in the New Testament the fellowship with God and with others is captured by the one term *koinonia*. This is lived out by sharing what one has with others, as well as living life together in Christ. In the monastic period, Christians affirmed the interrelatedness of worship and work with the phrase *orare est laborare*, to work is to pray/to pray is to work. And during the Reformation, Martin Luther and John Calvin stressed

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that serving in one's occupation is worship toward God in that it is service to one's neighbor, who is made in God's image. Calvin underscored the need for Christians to transform their professions that they might better serve as vehicles of true service to the ends for which God had ordained them.

At a Christian university, student life professionals should be engaged in encouraging students to discern and follow their calling. The Siren song of parental expectations and market forces always threatens to drown out the still, small voice of God. By creating opportunities to reflect and act on one's calling, students can see how their professional lives can be used in service to others. They will see that they are gaining knowledge and abilities, not so much for their sakes, but *ad maiorem dei gloriam*, for the greater glory of God. Further, by seeing how Christian professionals are using their abilities to help God transform the world, students will realize that they have a mission to fulfill as engineers, doctors, lawyers, scientists or business people.

The Dutch Christian educator and statesman Abraham Kuyper said, "...there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, 'Mine!' That cry we have heard, and this work, far too great for our own strength, we have taken up in reply to this call." It is the glory of the university to prepare students to learn the skills and techniques of various disciplines. It is in and through these academic disciplines and professions that students can fulfill their God-given mandate to understand and help transform the world. The trajectory of this work finds its fulfillment in that day when "the kingdom of this world has become the kingdom of our Lord and of his Christ." Moreover, students are called to be co-laborers with God in transforming the very professions they will enter. As Christians, they cannot be defined by whatever the secular world (and, alas, most of the Christian world) means by the title "businesswoman" or "lawyer" or "scientist." Instead, they should be put in contact with those who are not conformed to the pattern of this world's definition of "doctor" or "journalist," but are engaged in transforming the world through their vocations.

What does this mean for the formation of community? It means that each student should be given opportunities to serve God by using the specific set of skills they are gaining through their studies. The pre-med student does not differ from the pre-law student in the nature of their initial call to life in Christ. There is "one Lord, one faith, one baptism" (Ephesians 4:5). However, "to each is given the manifestation of the Holy Spirit for the common good" (1 Corinthians 12:7). Each student will be able, thanks to their education, to serve others in ways opened up to them by their training and experience. They are able to present their new competencies to God and allow God to use them as agents of transformation.

The trajectory of students' lives moves from taking classes to exploring and choosing majors to entering particular professions. General interest mission trips are a good first step for students to come together to serve. But general interest mission trips, where those with no theater background put on skits and those with no background in education run Vacation Bible Schools, are far from the best that Christian colleges can offer either their students or the world. One might call the focus on general interest trips a lowest common denominator approach to missions (whether local or international). It is not that such trips are not good per se, but they are not the best that a university can offer. In the life of local churches, a general-interest approach to service

and community-building is often the best possible approach. This lulls many student life professionals into thinking that if it's good enough for the Church, it must be good enough for the university. Yet the Christian university has opportunities for building community that are unique.

The great enemy of Vocation-Specific Missions is the hidden assumption that the real work of serving Christ is carried on by those who work as ministers or missionaries. In the Catholic Church, men and women who are engaged in church-based work are even called "religious," in contradistinction to the laity. Among Protestants, the only people regularly said to be "called by God" into their life's work are ministers and missionaries. The laity are left with the impression that church-related missions and ministry are the only two careers about which God cares. This leaves the 99% of college students who will never work full-time in a church or through a mission agency with the distinct impression that God is not terribly interested in their careers. Neither would such a God care what one majored in, unless of course one were deciding whether or not to major in religion.

Vocation-Specific Mission Trips thus serve several functions at once. First, they help create a more robust notion of calling, rescuing the term from being reduced to only church-based work. This is critical at Christian colleges, which must lead the way in embracing the Reformation idea that all professions are potentially callings that can be lived out in service to God and neighbor. Second, vocation-specific mission experiences expand the horizons of students by familiarizing them with Christian professionals who view their work as a calling. Thus begins the formation of Christian community centered not in one's general calling to follow Christ, but in one's specific calling into the world. Finally, Vocation-Specific Missions create intense common experiences that build community.

Of course, the common experience of rooting for the same team or participating in the same fraternity will build community too. But these communities are not centered in Christ, nor are they integral to the university qua university. The only community worthy of the name "Christian" is one that arises as a response to God's redemptive work in Christ. A student life program that aspires to be Christian cannot rest content with building community through sports or Greek life or even by holding big Christian concerts on campus. These may be aids in beginning to build community, but they cannot ultimately build the kind of Christian community God desires.

Vocation-Specific Mission Trips can be the nexus for worship and work and service to God and neighbor. They expose students to the radical, ancient idea that God cares as much about the calling of a teacher as of a pastor, as much about the calling of a businessperson as a missionary. By creating VSMTs, student life professionals are creating communities of faculty and students united by their specific callings, as well as by their shared Christian commitment. These communities, bound by vocational interests, will endure long after the specific missions activity is ended. Indeed, the mission experience—whether local or international—is only one step in the formation of communities of interest centered on vocation.

The need to create genuine community is best served if the communities created are integrally related to the educational and spiritual mission of the college. It is true that dorm pizza parties and intramurals create community. But these communities are unrelated to the educational and spiritual mission of the college. Christian student

affairs professional are called by God to create communities that are nourished by the gospel, where reflection and action are mutually reinforcing, and where members of the community are transformed by Christ in order that they might in turn transform the world.

The creation of community around a common vocation allows students to engage in conversation with each other and with professors about how God is calling them. Guides for reflection, worship and Bible study should be made available to the members of Vocation-Specific Mission Teams. The written guides help form the communities of students who are serving together alongside professors in their discipline. Before the discipline-specific mission experience, the participants can discuss, pray and read articles that relate to vocation in general and the trip in particular. During the trip, they see how their possible future profession can make a difference in the world. Just as important, they can reflect together in “real time” on what they are learning from their experiences and from Scripture. After the trip, the groups engage in the process of integrating what they have learned from God through the trip into their work in the classroom. More importantly, they are encouraged to reflect on how what they have learned changes how they view their potential career. Thanks to Vocation-Specific Mission Trips, unthinking assent to the American Dream is challenged by reflection on being a co-laborer with Christ for the Kingdom of God.

Students will spend most of their waking hours for most of the rest of their lives in their careers. It is in their careers that they will live out a discipleship of loving God with their heart, mind and soul and loving their neighbor as themselves. Christian Colleges have the unique opportunity to form community centered on the various academic areas into which students are called. These communities can serve and reflect together on the Christian life in ways far beyond what those outside those academic disciplines could ever do.

Christian colleges can and must raise the conversation about the Christian way of being in the world to a higher level. It is not enough for such colleges to replicate what local churches already offer. General interest mission trips and Bible studies are fine for a congregation, but not for a college which is preparing the next generation of Christian professionals. This is not elitism, unless training future biologists and lawyers and doctors and businesspeople and educators is elitist. The Christian university, or the campus minister on a secular campus, must create communities of students and faculty who think together at the highest academic level about their disciplines in light of the gospel. In this way, students will “not be conformed to this world, but be transformed by the renewing” of their minds (Romans 12:2). They will discover, in the very specificity of their vocation, that is indeed by Christ and through Christ and for Christ that all things are created [see Colossians 1:15ff.], and that it is in Christ that their discipline finds its true end.

The student affairs staff must not allow its programming to be a mix of Christotainment interlarded with general interest Bible studies and mission trips. Student life professionals have the opportunity to pick up where the academic division must leave off. If we are to take our rightful place in the university, we must value what a university is all about: creating the next generation of professionals in a variety of fields. It is through working with students and faculty to create community centered on vocation that we will have the most enduring impact on our students and on our society.

# Intellectual Humility and the Art of Disagreement at the Christian College

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*by James S. Spiegel, Ph.D.*

## Abstract

Education at a Christian college properly features both honest inquiry and unwavering allegiance to core theological standards, such as those embodied in the classical creeds. This combination of commitments can create tension for the Christian educator, as insistence upon doctrinal allegiance can inadvertently reinforce dogmatic attitudes so common among late adolescents. In this paper I discuss the virtue of intellectual humility and its importance for combating student dogmatism in an atmosphere of steadfast Christian commitment. After distinguishing between theological essentials and disputable matters, I discuss philosophical and theological grounds for being intellectually humble. And I illustrate ways in which faculty and staff may intentionally model this virtue for students.

## Introduction

It is ironic that dogmatism is common among college students. Presumably, young people pursue higher education in order to explore new ideas, not just to reinforce previously held beliefs. But late adolescence is a stage of life typically characterized by personal crises of various kinds, particularly in the area of worldview and ultimate life commitments. A certain obstinacy of belief can be a form of self-defense against challenges to one's views. What results for some students is a stubborn clinging to certain beliefs, even in contradiction to plain evidence. While perhaps developmentally normal, this tendency can be aggravating to college faculty and staff as well as to the students' peers.

On Christian college campuses the challenge of dogmatism is aggravated by the Christian community's concern to guard theological orthodoxy and, sometimes, more narrowly, the specific doctrinal and behavioral expectations of the school. Thus, as Christian educators, we sometimes find our most basic faith commitments potentially undermining the whole point of education, viz. to change one's beliefs and conduct for the better. What is the solution? In what follows I will discuss the most important antidote to dogmatism—the virtue of intellectual humility. And I will show the relevance of this virtue for practicing the art of disagreement in an educational context that prizes unified commitment to core theological beliefs.

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## The Christian College and Theological Commitment

In his classic *The Idea of a Christian College* Art Holmes proposes that the aim of Christian higher education is to produce a certain kind of person, rather than simply to endow a student with a discrete set of skills, as in vocational training (Holmes, 1987). The proper aim for the student in a Christian educational community, then, is transformation in the deepest sense, fortification of the individual's soul. Given the depths of such intended change, then, it is no wonder that students are often resistant. Even students who confess an open mind and willingness to explore new ideas can be narrow-minded and intractable in their actual belief commitments.

Psychologist James Marcia has proposed a model of identity formation in adolescence that may be helpfully applied here (Marcia, 1966). He uses the term "foreclosure" to describe commitment in the absence of genuine exploration. Applied more specifically to college students, we might say that a student is "foreclosed" who maintains a strong commitment to a set of beliefs without doing any exploration. In an academic environment that exalts the sorts of educational ideals described by Holmes, the foreclosed student is especially tragic. However, on the Christian college campus, where theological verities are cherished and perhaps guarded very closely, such refusal to genuinely open oneself to new ideas might be inadvertently reinforced. Some Christian educators see this as erring on the safe side, as it is better for students to be foreclosed in biblical truth than potentially to be led away from it altogether in the process of academic exploration. Perhaps it is better to err on the safe side, but, of course, it is best not to err at all. So the question is this: Is there any way to keep students secure in their most basic faith commitments while at the same time effectively guiding them in serious exploration in the world of ideas? As Christian educators, how can we maximize the likelihood that our students will keep the faith in spite of their exposure to various false beliefs, indeed even those that are downright inimical to a Christian worldview?

I have two points to make in response to this important question. First, it should be emphasized that there is no guarantee that *any* student will maintain her theological commitments, whether or not she is exposed to false teachings in the course of her educational career. The brutal truth is that we live in a fallen world and, more proximately, in a degenerating culture that continually assaults us all with insidious ideas and warped values, particularly via major media. Unless a person intends to retreat to a monkish life completely removed from Western civilization (if that were possible), she is destined to be regularly exposed to lies—attractive lies that are alluring even to Christians because they sometimes closely resemble the truth. So preventing students from being exposed to false ideas is a hopeless cause. Even worse, it is a strategy that sets up young Christians for a fall. Like sending soldiers out to battle without any weapons or, just as tragically, giving orders to troops without any knowledge of the enemy, we cannot expect young Christians to persevere in the truth without being trained to recognize some of this world's perennial lies.

This leads to my second point, best explained using a different metaphor. Exposure to false belief systems in an educational context of Christian commitment actually serves to *secure* students in the truth, preventing ultimate apostasy. The situation is analogous to immunizations against disease. There is always a remote chance that giving a child a tetanus vaccination, for example, will cause severe health problems, but

it is still in the child's best interest to do so because of the greater likelihood that she would catch the disease were she not vaccinated. Similarly, it is better to immunize the college student against the false teachings of the Marxes, Nietzsches, and Freuds of this world through critical analysis of their ideas than to allow the student to go into the world without any means of defense against their arguments. This is one of the reasons I am personally and professionally devoted to the liberal arts model of Christian education. Although inherently risky in some respects (what educational endeavors are not?), the likely outcomes are more than worth the risks incurred.

The apostle Paul articulated this vision of worldview analysis when he declared "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (2 Cor. 10:5). Such should be the vision of Christian educators: to prepare students for this twofold task, at once critical and constructive, of demolishing opposing worldviews and building a formidable Christian worldview.

Now the point of this foray into an apologetic for Christian liberal arts education was to emphasize that careful guardianship of the verities of the Christian faith does *not* imply—indeed it precludes—prevention of student inquiry into foreign worldviews. Proper exposure to the full range of ideas assists rather than handicaps Christian students in their appreciation of the rigor and beauty of their theological heritage. The challenge for leaders of theologically conservative schools, of course, is to balance this bold attitude of inquiry with their unwavering commitment to the theological standards that define them institutionally. For exactly how such doctrinal standards are articulated and how allegiance is regulated is likely to have an impact on students' willingness to do serious academic exploration. Let's face it. There is a profound tension here. On the one hand we tell students "honestly explore all you want," then we say, in one way or another, "but don't you dare question this and this and this." Faculty and staff at theologically conservative schools must be aware of how their school's strong doctrinal stances impact students' readiness to do serious academic exploration. This is an uncommonly delicate matter. A school's core theological commitments, if not expressed carefully, can undermine its educational mission. In the name of orthodoxy, a Christian college can unwittingly contribute to student foreclosure, freezing the flower of learning just as it begins to bloom.

So how can Christian institutions simultaneously endorse the bold exploration of ideas while insisting upon steadfast allegiance to its core theological standards? Is this reasonable, much less feasible? First, it should be stressed that *every* academic institution has its core commitments, just as every individual person does. The Christian college is not unique in this. In fact, every school, like every individual, has ultimate *theological* commitments, be they theistic, atheistic, pluralistic, or agnostic. The question is not whether or not a college takes a theological stance but what *kind* of theological stance it takes, even if that stance is represented as a non-stance. (Despite what religious skeptics might say, their perspective is itself a view about religion, not the absence of a view.) So every educational institution proceeds from some ultimate framework that has a theological component. The Christian college is simply a place where this component is self-consciously theistic and, furthermore, where a particular Christian sub-tradition is endorsed, e.g. Catholic, Lutheran, Presbyterian, Methodist, etc. Those persons who share these commitments are invited to come as they are to

participate, while those who do not share these commitments are, hopefully, invited to participate as well, provided they go along with the ground rules that characterize the school's tradition and culture.

So, yes, insisting upon allegiance to core theological commitments at a Christian college is reasonable, if only because every college has its theological assumptions. The Christian college is unique only in that its core commitments happen to be both positive and explicit. Christian colleges typically define themselves according to the classical creedal points as expressed in such statements of faith as the Nicene Creed and the Apostles Creed, viz. the doctrine of the Trinity, the virgin birth and physical resurrection of Christ, the last judgment, the natural sinfulness of humankind, the atoning work of Christ, and so on. To mandate affirmation of these beliefs at a Christian college seems altogether reasonable for the further reason that these doctrines frankly define what it means to *be* Christian. And schools that have more parochial theological concerns might want to mandate more specific doctrinal commitments as dictated by the standards of their sub-tradition. But wherever the line is drawn between the core, untouchable commitments of the school and the myriad other issues that are "fair game" for students, staff, and faculty alike, what is to be our attitude and manner when dealing with disagreements about the latter?

### **Lessons from Socrates and Scripture**

It is a truism that everyone has opinions. And the more thoughtful a person is, the more opinions she is likely to have and, perhaps, the stronger they are likely to be. If a college is a place where more thoughtful people congregate to share and discuss ideas, then conflicting opinions should be expected to abound. Such disagreements are, generally speaking, a sign of good health at an educational institution (assuming they do not pertain to the institution's core commitments). But the real gauge of the maturity of an educational community is the manner in which its members handle those disagreements. Just as there are good and bad ways to take notes, prepare for exams, and write papers, there are also good and bad ways to disagree with others. Indeed, like these other educational skills, disagreeing well with others is somewhat of an art form, requiring careful practice for success.

So what is the proper manner of disagreeing with others? Clearly, we should display the virtues of kindness, courtesy, and respect when debating issues. Rudeness and impatience are always out of place but especially so in an academic environment, where the quest for understanding requires on-going interpersonal cooperation. But there is a trait that is more fundamental than these virtues and which, I believe, ultimately fosters them: humility—this is the essential ingredient for practicing the art of disagreement. Without a genuinely humble perspective, no student or professor will be able to maintain a kind and generous spirit in the context of debate. She will have no patience to hear another's counter-arguments, and, thus, she will close herself off to new avenues of understanding. Humility is essential not just for proper disagreement but for learning in general.

Nowhere has the virtue of intellectual humility been more strikingly displayed than in the life of the ancient Greek philosopher Socrates. After being told that he had been called the wisest man in Athens by the oracle at Delphi, Socrates was incredulous. He



proceeded to conduct personal interviews of reputedly wise people in order to refute the oracle. To his dismay Socrates found that those he interviewed consistently claimed to know more than they really did. On one such occasion, after being disappointed by an Athenian politician, Socrates reflected:

*Well, I am certainly wiser than this man. It is only too likely that neither of us has any knowledge to boast of, but he thinks that he knows something which he does not know, whereas I am quite conscious of my ignorance. At any rate it seems that I am wiser than he is to this small extent, that I do not think that I know what I do not know (Plato, 1961a, pp. 7-8).*

This was Socrates' conclusion after every conversation with the most esteemed men of Athens. The oracle at Delphi, he concluded, was correct after all. Socrates was indeed the wisest man in all of Athens but only because he had a healthy sense of his own ignorance. "Real wisdom," declared Socrates, "is the property of God, and . . . human wisdom has little or no value . . . The wisest of you men is he who has realized . . . that in respect of wisdom he is really nothing" (p. 9).

This approach, now generally characterized as "Socratic ignorance," epitomizes intellectual humility. And it partly explains why Socrates' impact on human history has been deemed more profound than that of anyone except Jesus (Taylor, 1952, p. 11). Socrates' presumption of ignorance enabled him to assess all truth-claims fairly and dispassionately. And it provided the best assurance that his beliefs were not distorted by emotion, desire, blind prejudice and other irrational factors that tend to cloud sound judgment.

Another feature of the Socratic method is the notion of philosophical midwifery. Socrates regarded himself as essentially a servant, specifically as one who helps others "give birth" to the ideas that lie dormant within them. He explains that his art is much like that of a midwife;

*The only difference is that my patients are men, not women, and my concern is not with the body but with the soul that is in travail of birth. And the highest point of my art is the power to prove by every test whether the offspring of a young man's thought is a false phantom or instinct with life and truth. I am so far like the midwife that I cannot myself give birth to wisdom, and the common reproach is true, that, though I question others, I can myself bring nothing to light because there is no wisdom in me . . . The many admirable truths they bring to birth have been discovered by themselves from within. But the delivery is heaven's work and mine (Plato, 1961b, p. 855).*

This is a powerful metaphor. In addition to the intellectual humility that it betokens, note that Socrates' educational approach is essentially communal, an interpersonal affair. A third feature of the Socratic method, closely connected to that of midwifery, highlights this point: the technique of dialectic. The means by which Socrates assists others in giving birth to wisdom is question and answer. A question is posed: "What is knowledge?" The student offers an answer: "Knowledge is whatever a person perceives." Then further questions follow: Are perceptions ever mistaken? Can a person dream he has had a perception? Are values or mathematical truths ever perceived?" and so on. Accordingly, the student will have to revise and adjust his definition or else abandon it

altogether and start over. This is the dialectical method. It tests truth claims through a rigorous process of review by question and answer. The value of this tool is that it is useful for distinguishing true knowledge from mere opinion. A person who knows can give a rational justification for his belief, whereas the person who merely opines cannot. To believe something in the absence of evidential support, however strong one's convictions, is not knowledge. The person who knows can give good reasons in defense of his belief.

These features of the Socratic method, the presumption of ignorance, midwifery, and the technique of dialectic, are premised upon a deep humility on the part of the learner. Only the intellectually humble person would be willing to admit that he lacks wisdom, subject himself to another's guidance, and expose his beliefs to tedious and repeated questioning. The intellectually proud, such as the leaders at Athens in Socrates' time, have no patience for this and are only antagonized by the process. The Athenians' response, predictably, was scorn. (They plotted against Socrates, falsely accused him, and convicted him on a charge of impiety, for which he was eventually executed.) Of course, human nature has not changed, and today the proud are no less inclined to bristle at having their beliefs questioned.

But it is not only Socrates and the Western philosophical tradition that descended from him that advocates intellectual humility. It is a virtue recommended repeatedly in scripture, based on both God's omniscience and transcendence. Regarding the first point, a recurring theme throughout the Bible, particularly in the wisdom literature, is the unfathomable wisdom of God. The Psalmist declares that God's "knowledge is too wonderful for me, too lofty for me to attain" (Ps. 139:6).<sup>1</sup> And Paul exclaims, "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!" (Rom. 11:33). Elsewhere, in humorous fashion, Paul accentuates the contrast between human and divine understanding, when he says "the foolishness of God is wiser than man's wisdom" (1 Cor. 1:25).

Nowhere is the contrast between divine and human knowledge more startlingly represented than in the book of Job. After three dozen chapters of dialogue between Job and his friends about God's goodness and wisdom in light of Job's severe suffering, including several instances in which Job impugns God's justice in permitting his plight, the Lord at last answers Job:

*Who is this that darkens my counsel with words without knowledge? Brace yourself like a man; I will question you, and you shall answer me. Where were you when I laid the earth's foundation? Tell me, if you understand. Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? On what were its footings set, or who laid its cornerstone—while the morning stars sang together and all the angels shouted for joy? (Job 38:2-7).*

And so goes the divine rebuke for four relentless chapters, itemizing the terrestrial and celestial wonders orchestrated by God, thus putting Job back into his humble mortal place. We can hear the sigh in Job's voice when he finally declares in response "Surely I spoke of things I did not understand, things too wonderful for me to know" (Job 42:1). And to this he adds, "My ears had heard of you, but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes" (vs. 5-6).

These passages afford sober insight into the proverb that says “the fear of the Lord is the beginning of wisdom” (Pr. 1:7). It was only by glimpsing the terrible greatness of God that Job could begin to see just how pathetically feeble was his own understanding. Indeed, if we are to take the biblical proclamations of the knowledge and wisdom of God seriously, we can come to no other conclusion. It is reassuring, then, to hear from the apostle Peter that the “divine power has given us everything we need for life and godliness” (2 Pet. 1:3). Despite our limited grasp of the nature of things, God has made sure to clearly reveal to us at least all that is necessary for right living.

As if our finitude and smallness of mind were not enough to keep us intellectually humble, God has also intentionally concealed himself and much that is true about him. The prophet Isaiah declares, “Truly you are a God who hides himself, O God and Savior of Israel” (Is. 45:15). And some things he only selectively reveals, apparently precisely to those who are naturally most humble, as is evident in this provocative prayer of Jesus: “I praise you Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure” (Mt. 11:25).

In light of the foregoing considerations, we have overwhelmingly good philosophical and theological reasons to display intellectual humility. But now, the question arises, how do we transform the Socratic method and biblical injunctions to humble ourselves into actual practice of the art of disagreement? How does this translate into conduct, especially in a Christian academic context?

### **“In Non-Essentials, Liberty”: Credal Points and Disputable Matters**

A well-known epigram enjoins Christians to exhibit unity in essentials, liberty in non-essentials, and in all things, charity.<sup>2</sup> This useful threefold distinction is based in the Pauline approach to divisions in the church. In 1 Corinthians, the apostle appeals to believers to “agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought” (1 Cor. 1:10). Elsewhere, this ideal of complete unity is balanced off with the recognition that disagreements between Christians are bound to arise about many issues and that such differences are to be tolerated, so long as they pertain to “disputable matters” (Rom. 14:1). Paul focuses on the *unity in practice* that is still achievable even amidst *diversity of opinion* about issues that are neither central to the faith nor subject to decisive theological demonstration. His illustrative focus in Romans 14 is the eating of meat that has been offered to idols, but any number of issues could have been used, then as today, from convictions about capital punishment to the viewing of R-rated films. About such disputable matters, Paul says “Whatever you believe about these things keep between yourself and God” (Rom. 14:22). As biblical scholar Thomas Schreiner comments, “Paul does not expect an undifferentiated unity in the assembly in which everyone agrees on every matter. He does not expect or even desire unanimity of opinion. All believers are expected to live in accord with their conscience and to grant freedom to others to disagree” (Schreiner, p. 348). How much more so should this attitude prevail at the Christian college, where doctrinal agreement is less urgent than it is within the church.

To the extent, then, that a Christian college makes mandates about disputable matters, such as in a formal lifestyle agreement, it risks crossing the Pauline line of Christian liberty and compromising its own commitment to academic freedom. Even if such mandates are framed in solely behavioral terms (e.g., prohibiting tobacco usage while not insisting that students actually *believe* this to be wrong), an institution can insinuate that differing convictions on these issues are intolerable. This threatens to undermine an environment of free and humble inquiry and reinforce student foreclosure on such issues. Extra work will be necessary to properly model the virtue of intellectual humility and the art of disagreement.

But even at Christian colleges where views on (and behavioral manifestations of) disputable issues are not mandated there remains the more fundamental challenge of reconciling absolute commitment to the essential doctrines of the faith and the virtue of intellectual humility. How can the two be squared in practice? As noted above, there is no real inconsistency here, since every school has its core commitments. The Christian college simply seeks to organize itself according to a basic theological heritage, such as is expressed in the creedal points of the faith. The real challenge for the Christian college lies in practically communicating this, and all faculty and staff at an institution should be prepared to do so if the school is to succeed in training students to be genuinely inquisitive critical thinkers. Faculty and staff must themselves display intellectual humility by opening their minds to new ideas, actively exploring new perspectives, and inviting critical review of their beliefs, all the while maintaining a winsome but unwavering commitment to the theological verities that define the school's ultimate mission. Such would be to realize the ideal of unity in essentials, liberty in non-essentials, and charity in all things.

### **Faculty Modeling of Intellectual Humility**

It is not enough to model the virtue of intellectual humility in an informal way. We must look for ways to do so formally, to create public forums that showcase the art of disagreement and a mature Christian willingness to admit one's ignorance. It was towards this end that seven years ago I initiated a faculty dialogue series at Taylor University, a primary aim of which is to educate the community about pressing contemporary issues, from art censorship to the ethics of war. An equally significant function of these dialogues is the way they model a humble approach to the difficult issues discussed. During preparation, I remind faculty panelists that their strong competence regarding the subject matter is readily on display, so no posturing is necessary. And I encourage them to explicitly admit their ignorance when they are stumped by a question or are unsure about some aspect of the issue. Faculty consistently respond positively to this and usually succeed in presenting a humble approach. Not surprisingly, this is one of the aspects of these dialogues that draw the most positive response from students, who often express a special admiration for faculty who are guarded or reserved in their claims, let alone those who bluntly declare their ignorance.

At the same time, panelists are encouraged to defend their positions earnestly, which is not problematic since each is chosen because of his or her stance on the issue under discussion. But they are encouraged to defend their views graciously, and, nearly always, they do so. Consequently, students are treated to the double benefit of hearing informed

defenses of a variety of views on an issue, while witnessing an exchange of ideas executed with all Christian courtesy and respect. Thus, they see conviction and humility modeled together, two traits that are too seldom present together in the academy today, whether in secular or Christian schools.

This is just one way that Christian intellectual humility can be modeled for students by faculty. Another way that I strive to model this virtue is less formal and more intimate. I am often asked to speak at residence halls or student groups on campus about a range of issues. And, when my schedule permits, I am eager to oblige. The topics students choose are usually inspired by current events, so they can be amusingly wide-ranging, from child rearing to animal rights. On each such occasion I make a point to emphasize my ignorance to students about various aspects of the topic. One of the ways I do this is by posing multiple additional questions spawned by the questions they themselves pose to me. In doing so, I demonstrate that I, too, am a student, a life-long learner who is every bit as curious as they are. Hopefully, this will inspire in them a more bold and energetic curiosity and affirm that brute sense of wonder that many of us tragically lose in our passage to adulthood. There is a certain exhilaration that goes with realizing one's ignorance, that one's meager knowledge—perhaps represented by a few graduate degrees—is dwarfed by all there is to know in this cosmos and, most profoundly, by the infinite wisdom of its Creator. The joy of wonder can be contagious, and frank, honest discussion of complex issues is a powerful vector of this attitude.

Faculty and staff can foster intellectual humility among students by initiating either of these sorts of student encounters with faculty. At Taylor many of my student development colleagues have followed my lead and now faculty forums are regularly organized by them as well as students leaders. As was my hope when I first conceived the plan, my administrative services are no longer necessary to keep the forums going. Consequently, intellectual humility is more widely idealized among our students, and the art of disagreement is better practiced by them as well.

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## Footnotes (Endnotes)

- <sup>1</sup> All biblical quotations are taken from the New International Version of the Bible.
- <sup>2</sup> Commonly attributed to the Puritan theologian Richard Baxter, this quote actually predates him. For more on the history of this epigram, see Philip Schaff, *History of the Christian Church*, vol. 7 (Grand Rapids: Eerdmans, 1965), pp. 650-653.

# Foundations of Student Affairs Practice: How Philosophy, Theory, and Research Strengthen Educational Outcomes

Florence A. Hamrick, Nancy J. Evans, and John H. Schuh; (San Francisco, CA: Jossey-Bass, Inc, 2002).

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*Reviewed by Adam D. Moore*

As student affairs became an increasingly more important and distinct partner in higher education, a significant philosophical and theoretical tradition emerged to provide a basis for the profession. With the growth of the student affairs profession, institutions of higher education began requiring student affairs professionals to identify and pursue specific outcomes in their programs and practices. In their recent publication, *Foundations of Student Affairs Practice*, Florence A. Hamrick, Nancy J. Evans, and John H. Schuh contend that a significant disconnect exists between the philosophical and theoretical foundations of student affairs, and the recent surge of literature related to student outcomes. *Foundations of Student Affairs Practice* is an effort by Hamrick, et al. to bridge the gap between these areas of examination by bringing together the philosophical and theoretical foundations of student affairs with specific practices designed to produce positive student outcomes. With their publication, Hamrick, et al. have provided a competent manual to assist student affairs professionals who are challenged by their institutions to rationalize the continuation or implementation of existing or proposed student life programs.

*Foundations of Student Affairs Practice* is divided into three sections: 1) an overview of the historical, theoretical, and philosophical foundations of student affairs; 2) a discussion of five broad student outcomes; and 3) a conclusion proposing implications for practice and additional research. Part One begins with an examination of the changing nature of institutional missions in higher education. Hamrick, et al. summarize the evolution of missions in higher education in both the dramatic growth in the variety of institutional missions and in the evolution in higher education with regards to instructional methods. Following their discussion of institutional mission, the authors provide a comprehensive review of the student development theory that informs student affairs practice. The implications of this chapter reveal the value of theory in aiding both the development of appropriate student outcomes and the design of programs intended to promote the designated outcomes. The final chapters of Part One discuss the influence of campus environments on student outcomes and the contribution of student affairs to student learning in higher education. The presentation of theories related to campus environments supports the authors' conclusion that purposefully constructed environments aid in producing positive student outcomes. The authors conclude Part One with a review of the current emphasis upon student learning as the primary objective of student affairs, and a challenge to student affairs administrators to reach this goal by increasing the partnership between academic and student affairs.

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In Part Two, the authors discuss five broad student outcomes in relation to student development theories. They also consider possible practices that may contribute to the realization of these outcomes. The five outcomes addressed in this section include: 1) a self-aware and interpersonally sensitive individual; 2) a democratic citizen; 3) an educated person; 4) a skilled worker; and 5) a life skills manager. Each of these outcomes are discussed in separate chapters. The general discussion of these outcomes begins with a thorough definition of the outcome and its value for students and society. Subsequently, the authors use numerous related student development theories to justify the importance of each outcome. Each chapter in Part Two concludes with an analysis of practical examples of college experiences that produce the desired outcomes, and the implications for practitioners in student affairs, faculty members, senior executive officers, and other relevant leaders in colleges and universities. In concluding the book, Hamrick, et al. utilize Part Three to briefly provide recommendations for practice and further research. These recommendations give student affairs professionals a resource for improving campus life and institutional research.

*Foundations of Student Affairs Practice* is a very useful resource for student affairs professionals who desire to focus on student outcomes. The authors' argument concerning the need for student affairs professionals to connect philosophy, theory, and research with educational outcomes is an important and relevant issue in higher education. Overall, Hamrick et al. successfully connect these foundations of student affairs with student outcomes, while also offering practical methods for developing these particular outcomes in students' lives. The book certainly provides a strong rationale for integrating the areas of student affairs philosophy, theory, and research with student outcomes. As a result, the primary utility of the book appears twofold. First, the book helps both established and novice student affairs professionals to understand the need for a connection between the foundations of student affairs and particular student outcomes. In addition, the authors' examination is also a useful reference for those in higher education who must provide a rationale for current or future student life initiatives.

However, two primary weaknesses are evident in *Foundations of Student Affairs Practice*. The first weakness lies in the method of presentation utilized by the authors. At times, the authors' constant repetition of student development theories becomes a hindrance to the presentation of their argument. In each of the chapters concerning the five student outcomes, the authors relate specific theories to the individual outcome.



When using these theories, the authors often summarize the main points of each student development theory. In some cases, frequently used theories are summarized or discussed numerous times throughout the book. This practice becomes redundant and distracting from the primary purpose of the book. Rather than continuously citing the points of individual theories, the authors should have offered additional examples for relating theories to student outcomes. The second weakness of the book relates to the five outcomes the authors chose to use for the book. These five outcomes are certainly valid outcomes for higher education, but the authors present very little discussion of how and why these particular outcomes were chosen. However, in spite of these two weaknesses, the overall value of the book and its significance for student affairs professionals still remains apparent.

Although not written from the perspective of the Christian worldview, *Foundations of Student Affairs Practice* does prove relevant and worthy of use by Christians in student affairs. The book is particularly useful in reminding professionals of the importance of connecting philosophy, theory and research with student affairs practice. The challenge for Christians in student development, however, is to incorporate the Christian philosophy of education and worldview into the basis for determining student outcomes. Issues such as faith development and spiritual growth are only briefly discussed by Hamrick, et al, and are unrelated to their five student outcomes. These types of issues are obviously very significant for Christian student affairs professionals, particularly those at private Christian colleges and universities, who are especially concerned about these types of outcomes. In summary, *Foundations of Student Affairs Practice* is a helpful resource for all student affairs professionals but Christians in student affairs must work to critically incorporate the significant foundations of Christian higher education into the overall perspective presented by the authors of this book.

## Reclaiming the Game: College Sports and Educational Values

William G. Bowen and Sarah A. Levin: (Princeton University Press, 2003 \$27.95).

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*Reviewed by Chris Abrams M.Ed.*

Despite recent attempts by the NCAA, NAIA, and other institutional, regional and national governing bodies, the academic gap between athletes and non-athletes on college campuses continues to widen. Repeatedly documented is the sad academic state of intercollegiate athletics. However, until recently the assumption, although untested, has been that the Ivy League schools or "Ivies" and NCAA Division III (D-III) schools were above all the academic and behavioral problems in their NCAA Division I, II and NAIA counterparts. The conventional wisdom being that the Ivies and D-III schools participate in a purer version of athletics where an attitude that exemplifies participation over entertainment is the cornerstone. In their book *Reclaiming the Game: College Sports and Educational Values*, a follow up to their book *The Game of Life*, William G. Bowen and Sarah A. Levin examine how many of the problems of Division I and II collegiate athletics have trickled down to the Ivies and D-III schools.

In beginning their discussion, Bowen and Levin point out their strong affinity for collegiate sports. As they state right from the beginning, "We cannot imagine American college life without intercollegiate teams, playing fields, and vigorous intramural as well as recreational sports programs" (p. 1). However, Bowen and Levin's major concern is what they observe as the widely publicized excesses and more subtle issues of balance and emphasis that undermine the beneficial impact of athletics. In order to defend their claim of excesses and balance issues, Bowen and Levin turn their attentions away from the typical powerhouses of NCAA Division I athletics and focus their attention on the Ivies and other D-III schools, following the institutional process from recruiting to graduation. Two basic sections divide their text. The first examines the state of athletics in the Ivies and D-III schools. The second is a discussion of how these schools should attempt to resolve their current state.

Why study athletics in the Ivies and D-III schools? The authors have two major reasons for their study of these particular institutions the first is volume. A student can attend a NCAA Division I institution and never cross paths with an athlete. However, within the D-III institutions studied, 43 percent of the male students and 32 percent of the female students were athletes. Recruited athletes made up 24 percent of male students and 17 percent of female students. What do these percentages mean? Bowen and Levin argue that athletes at an NCAA Division I institution have a lesser chance of effecting the overall educational climate of a campus. However, at the small liberal arts college as at most schools in the Council for Christian Colleges and Universities CCCU, athletes can significantly shape the academic quality of a campus population.

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The second reason Bowen and Levin address the perceived woes of athletics in the Ivies and D-III institutions are their strong conviction that things can change. The time for change in NCAA Division I athletics may have passed, but such is not so for the Ivies and D-III schools. So with the use of a new methodology not able to be used at Division I schools the authors begin to analyze the Ivies and D-III schools.

In order to study these schools, Bowen and Levin are able to incorporate a new methodological innovation they were unable to use in their first book *The Game of Life*. This innovation is the ability to distinguish recruited athletes (those who were on the coaches' lists presented to admissions deans) from all other athletes, who the authors define as "walk-ons." This allows Bowen and Levin to deal directly with the divide between the recruited athletes and the rest of the student population, including the difference between the recruited athlete and the non-recruited athlete.

Beginning with the admissions process, Bowen and Levin uncover two interesting revelations. Admission is granted at a four times greater rate for the recruited athlete, at the Ivies, than a similar applicant not on a coach's list. Second, the average SAT score of a male football, basketball, and ice hockey athlete is between 119 and 165 points below their non-athlete peers at both the Ivies and D-III schools. In examining these points, Bowen and Levin indicate that the present "divide" is unacceptable from the standpoint of educational values.

In their study of the academic performance of recruited athletes in these institutions, Bowen and Levin discover about three-quarters of recruited male athletes in football, basketball, and ice hockey and nearly two-thirds of recruited male athletes in soccer, track and swimming are in the bottom third of their class. In addition, although many athletes begin their career at an academic disadvantage to their non-athlete counterparts, athletes continuously under-perform based in relationship to the academic credentials they bring to college.

Many supporters of the current athletic climate point out that athletes spend a great deal of time outside the classroom, a phenomenon which makes academic achievement difficult. However, Bowen and Levin found that other student groups who spend a great deal of time outside the classroom working on a skill, such as musicians, do not demonstrate the same rate of underperformance. In fact, groups such as musicians tend to outperform their classmates.

Although Bowen and Levin spend a great deal of time defending their belief, the theme of their discussion is reform. Many authors including Bowen and Levin have documented the troubled state of intercollegiate athletics. However, Bowen and Levin's passion for athletics compels them to not only advocate for change, but suggest a realistic sense of change.

The nature of higher education compels many within the academy to believe that problems may have solutions, but most of these solutions involve too much work, are too complicated, or will never gain enough support. Although the last problem may be the case with athletics, Bowen and Levin offer easy solutions that allow athletic and educational missions to walk hand in hand. First, the authors believe schools should admit students based on their academic ability and should encourage athletic participation within their qualified pool of students. "Recruiting large numbers of athletes not only claims places in the entering class; it also greatly diminishes opportunities for other athletically interested (and talented) students to play on intercollegiate teams" (247).

Second, coaches should share the goals of the institution. Teaching in and out of the classroom must be the goal of the intercollegiate coaches. Coaches must be evaluated on their ability to teach and graduate athletes, instead of by their win-loss record.

Third, the time commitment required to participate in varsity athletics must be reduced. Bowen and Levin advocate for the shortening of practice and playing time, eliminating class and exam conflicts, and requiring “off seasons” that actually involve a pause in athletic endeavors.

Fourth, no athletic scholarships should mean no athletic scholarships. The games that D-III and the Ivies play to give athletes money should be strictly monitored and stopped. Students should be aided monetarily based on their abilities to aid the educational mission of an institution or based on need, not on their ability to put a ball in a basket. The text also discusses the potential need for institutions to cut football programs and the need for reform within governing bodies such as the NCAA and conference organizations.

Although Bowen and Levin’s text does not discuss NAIA schools or any particular school in the CCCU, their book should at least concern those who work on small Christian liberal-arts campuses. If the elite academic schools in this country have these problems to such an alarming degree, chances are many small Christian campuses are having a similar dilemma. The benefit of their discussion is that the college or university is given not only the problem, but also the solution. Student Affairs professionals have a stake in delivering education with integrity. Student Affairs professional have the task of “out-of-classroom education,” which often includes athletics.

One finds nothing new in Bowen and Levin’s commentary just proof of what many have suspected. Their ability to get at information, such as the lists coaches provide admissions officers, is quite a feat. The question no longer is, “Is there a problem?” The question is, “How big and widespread is the problem?” In addition, their solutions are so straightforward any institution can realistically make real, positive change. I applaud Bowen and Levin for giving us all a real look at the dichotomy athletics has created in education. The goal for the small-liberal arts college is to return athletics to its original purpose. The director of athletics and physical education at Bryn Mawr, Amy Campbell states it best when she says “College athletics is a prized endeavor and one that enriches the experience of college students. The question should not be at what price athletics but rather how to structure athletic programs that both serve both the student athletic interest and the great goals of liberal-arts institutions” (p1-2).

## **Educating Citizens: Preparing America's Undergraduates for Lives of Moral and Civic Responsibility**

Anne Colby, Thomas Ehrlich, Elizabeth Beaumont, & Jason Stephens;  
(San Francisco, California: Jossey-Bass, 2003).

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*Reviewed by Pedro Villarreal III*

*Educating Citizens* addresses important questions about moral and civic development in higher education. According to Colby, Ehrlich, Beaumont, and Stephens (Colby, et al.), moral and civic education represents a task, duty, or responsibility, if not a chore, higher education institutions and their leaders cannot afford to ignore. The authors' thesis is that higher education remains one of several phases in the lives of many people and this phase serves as a potentially pivotal point in time for the development or re-development of beliefs, values, and understandings. In essence, moral and civic education occurs more notably during this phase of life. Thus, institutions of higher education need to commit institutional resources in innovative ways to develop moral and civic education. Furthermore, Colby, et al. contend, as a requisite for effective development, moral or civic education needs to occur within the context of both the curricular and co-curricular dimensions of higher education.

The first portion of the book is dedicated to defining moral and civic education and explicating the relevance of each to the other. In it, the authors argue that the two are inextricably attached. The two represent themes that are so enmeshed that understanding what each represents without having an understanding of the other is difficult, if not impossible. The authors define moral and civic education as educating "for substantive values, ideals, and standards, at least in broad terms" (p. 11). Furthermore, Colby et al. state that moral and civic education should not be solely concerned with what is known as *values clarification*. The authors, more importantly, give reasons for the involvement of higher education in moral and civic education. First, they emphatically state, "[I]t is not possible to create a value-neutral environment, so it is preferable for colleges and universities to examine the values they stand for and make conscious and deliberate choices about what they convey to students" (p. 11). The authors' second more important reason is their conviction that there exists "some basic moral principals, ideals, and virtues that can form a common ground to guide institutions of higher education in their work, including the work of educating citizens in a democracy" (p. 11).

Colby, et al., proceed to describe the values possessed by each of the twelve quite unique institutions of higher education they studied. They also describe the ways in which these institutions attempt to teach undergraduate moral and civic development

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through the use of creativity, commitment, perseverance, institutional structures, and institutional climates supportive of this type of engagement. In addition, they shed light into the pedagogical and institutional factors that provide for a more open culture which better allows for moral and civic education. The authors allude to the historical reasons for higher education's disengagement with moral and civic education. They suggest liberal education fell prey to more specialized and flexible curricular offerings in higher education. Consequently, specialization and distributive curricular offerings diminished attempts by colleges to educate students for civic and moral lives. Interestingly, the authors appeared to omit a body of literature regarding aspects of the secularization process in higher education as well as the philosophical shifts of thought (pre-enlightenment to enlightenment) that potentially had more of an effect on the removal of civic and moral education from higher education than those suggested in the book.

The research methodology employed for the study appeared to be appropriate to the researchers' goals of understanding whether higher education offers and under what context moral and civic education continues to be offered today. Qualitative interviews were conducted at the selected institutions. The institutions were selected because they represented a variety of types and models of institutions such as two- and four-year; religiously affiliated and secular; military and non-military; research and liberal arts; urban, suburban, and rural; and large, small, and medium in size. Although the authors acknowledge the institutions vary significantly, Colby, et al., write these institutions are not very different with respect to their visions of moral growth. The institutions studied have different historical and philosophical understandings of the world. To suggest that the current slate of religious and secular institutions have the same intentional goals is somewhat naïve.

The findings of their research provide a picture for institutional programs and curricula developed for civic and moral education. The authors claim that three themes emerged during the course of their research on how institutions attempt to provide civic and moral education to undergraduate students. Moral and civic virtue, community connections, and systematic social responsibility are the three themes that emerged. The moral and civic virtue theme encompasses an institution's set of core values or virtues to be shared with students such as intellectual integrity, concern

for truth, mutual respect and tolerance, open-mindedness, concern for individual or community rights and welfare, and a commitment to rational discourse and procedural fairness. The community connections theme is evidenced in the institution's desire to develop in students a sense of belonging to the broader community and participate in that community in meaningful ways. The last theme discussed is systematic social responsibility which entails the institution's desire to give students an appreciation, understanding, and working ethic as it relates to the greater social justice issues in the world. Ultimately, the authors suggest that institutions must be involved in offering all three for a comprehensive and distinctive approach to moral and civic education.

Overall, the authors have initiated an important conversation about the relevance of moral and civic education. For the student development specialist, the book provides insightful examples of institutional attempts to form the moral and civic development of their students. The differing models presented can be replicated by Christian institutions and their leaders. In essence, the book can serve as an excellent reference. Colby, et al. also illuminated the importance for cooperative efforts between co-curricular administrators and faculty (curricular) members in the civic and moral development of students. For those individuals who are more interested in the theoretical aspects of moral and civic development, this book is *sine qua non*, the only book on the topic that develops the theoretical assumptions of moral and civic development of students in colleges and universities.

## **Educating for Life: Reflections on Christian Teaching and Learning.**

Wolterstorff, N.P. (2002). Grand Rapids: Baker Books.

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*Reviewed by Tony Marchese*

*Educating for Life: Reflections on Christian Teaching and Learning* is a superb collection of the speeches of master teacher and scholar Nicholas Wolterstorff. With a professional career spanning over four decades, Wolterstorff has consistently generated national acclaim as a capable critic of the American educational enterprise. Readers are invited to explore the evolution of Wolterstorff's taxonomy of American Christian education. This unique collection of speeches is carefully assembled chronologically within its four sections providing a rare opportunity to witness the developing perspectives of a scholar without the timely exercise of independently searching for these pivotal works. In virtually every speech, Wolterstorff displays a lucid argumentative method that is delicately seasoned with anecdotal precision and exudes a keen contextual awareness that is reflected in his appropriate choice of idiom. He seems to steer away from language that could be deemed inappropriate or loquacious.

Wolterstorff demonstrates the same zeal for the exigency of American Christian Education as Arthur Holmes yet expands his views to encompass secondary and higher education in his exposition as well as narrowly defining his perspective by always speaking from a Reformed position. His theological exclusivity could serve as a sectarian bulwark for some readers who may be unfamiliar with or in disagreement with Reformed theology. The reader should be encouraged, though to explore his rich commentary deeply immersed in decades of teaching experience and an unapologetic commitment to the preeminence of Christ both in word and deed to institutional vitality and longevity.

Only a quick glance through *Educating for Life* is necessary for the reader to ascertain that this text boasts only of an implicit affinity to Student Affairs. Furthermore, it would be safe to conclude that nearly two-thirds of his speeches contained in the text reference "Christian Day Schools" rather than the Academy. For the professional ardently searching for a quick fix to strengthen his/her department, it might be helpful to look elsewhere. This text does not offer a collection of practical tools to increase student involvement in co-curricular initiatives or introduce readers to contemporary triangular research designs for program assessment. An evaluation of those concepts implicitly relevant to Student Affairs is in order.

Wolterstorff speaks of the need for schools to embrace the value of learning outside of the classroom. In a 1966 speech entitled "Curriculum" he writes, "School education

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must be of worth and significance to students in their lives outside the school as well as inside. The needs it answers to must not be needs confined simply to the students' hours in school. There must be a carryover, from life in the classroom to life outside the classroom. The school must inculcate those excellencies that are of worth for life outside the school as well as inside...The school acts irresponsibly when the excellencies it strives to inculcate are limited in relevance to the classroom" (Wolterstorff, 2002). In this excerpt, Wolterstorff issues a call to educators to include out-of-class experiences within their pedagogical matrix. While he does not refer to Student Affairs specifically, we must remember that he is addressing an academic audience of the 1960's during which time the popularity of pizza parties and ice cream socials was prominent in a newly evolving profession. There are two considerations that can be made here. First, faculty should strive for relevancy by continuously pointing students in the direction of the out-of-class application of their discipline. This can be accomplished without subscribing to a harmful form of pragmatism. Secondly, he inadvertently welcomes co-curricular educators to the academic community by creating a space wherein they can aid in the integrative process of extending and applying education beyond the boundaries of the classroom.

Historically, evangelical Christian Colleges do not have a strong record of facilitating conflict and exposing students to the beneficial nature of controversy. Wolterstorff challenges educators to refuse to acquiesce to the stifling demands of those who would choose to restrict student exposure to certain cultural masterpieces because of their alleged secularity. In his reference to the disagreement over the merits of a piece of controversial literature, he writes, "Do we, as God's children, look it square in the face? Or do we avert our gaze? How do we keep ourselves pure? By living only in pure surroundings? Or by, God's help, warding off the impurities in our impure world...For where are those pure surroundings? Is it not the case that the things in this world that look pure to me look so because I am looking for only certain kinds of impurity? Of course immaturity is a factor here. But only if one looks toward God can one avert one's gaze from evil. One has no choice, if one is to live in this world, but to look evil in the face since it is all about" (Wolterstorff, 2002). Wolterstorff concludes this section by urging readers to work through controversial issues rather than pretending that they do not exist. Wolterstorff, here, was alluding to conflict over whether or not it was appropriate for a Christian school to include humanistic works in the curriculum. He suggests that although some aspects might be objectionable to some, if aesthetic value exists, it should not be quickly ignored. This line of reasoning has many implications for Student Affairs programming. Many Christian schools will not allow cable television in their residence halls due to the decadence that worldly programming promotes. Additionally, attendance at the local theater can be deemed an activity of ill repute. To refuse to enter the debate and utilize its educational opportunities is to be professionally irresponsible. He does not espouse an either/or-secular/sacred dichotomization within the college. He suggests that it is harmful to do so.

Wolterstorff addresses the popular perception that for some reason, many teachers perpetuate the impression that they are not human. This can complicate the learning process. Rather, he would suggest that the best teaching is authentic teaching. He instructs professionals this way. "Do not in the presence of students act as if you were a teaching machine. Instead, reveal that you too are on the journey of Christian

existence- sometimes successful, sometimes not, sometimes confident, sometimes doubting, sometimes joyful, sometimes discouraged. Do not try to transubstantiate yourself into something other than what you are nor conceal the fact that you have not been transubstantiated. Authentic Christian teaching is autobiographical teaching” (Wolterstorff, 2002).

For the purposes of this review, it would be helpful to replace the word teaching with leading. Student Affairs personnel more than any other type of educator, have the power to capitalize on the immense potential of authentic leading, primarily due to the out-of class nature of the role. It would be apropos for the co-curricular educator to ask herself, “Do my students see the real me?” Or in response to my insecurities do I construct a shell of a person that puts students at a safe distance?” Wolterstorff invites teachers to welcome students into their own worlds and educate out of authenticity. Co-curricular educators should do the same.

If one is seeking to understand education from a Reformed perspective, *Educating for Life* might serve the reader well. If, however, one is searching for a relevant Student Affairs resource, this text is probably not very applicable. It is well organized and provocative and could prove useful as long as the reader is able to effectively synthesize and apply ideas that are only implicitly related to Student Affairs.

## Commitment and Connection: Service-Learning and Christian Higher Education

Heffner, Gail Gunst and Claudia DeVries Beversluis, Eds.; (Lanham, Maryland: University Press of America, 2002).

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*Reviewed by Monica L. Mullins*

Published in 2002, *Commitment and Connection: Service-Learning and Christian Higher Education* provides readers with a detailed picture of the manner in which Calvin College has implemented the popular “academically based service-learning” component of American higher education on their campus. The text proposes that by providing the in-depth examination of one program readers may be able to find application for establishing similar programs on their own campuses. Calvin, a Christian liberal arts college in the Reformed Protestant tradition, is a leader in her home state of Michigan and in the United States in the area of academically based service-learning. As such, Calvin provides a highly qualified voice of experience to those seeking to establish or strengthen a program within the context of a Christian college. While none of the contributors are student affairs professionals, this edited work provides points of connection for the Student Development program serious about linking the hearts, hands, and minds of students. *Commitment and Connection* is edited by Gail Gunst Heffner, Associate Director for Applied and Community Based Research at the Calvin Center for Social Research and Claudia DeVries Beversluis, Dean for Instruction and Professor of Psychology at Calvin College. The editors articulate the results of the edited work in their introduction by saying “The authors of this volume contend that academically based service-learning is one way to meet this challenge to explore new ways of packaging the learning so that students are equipped to reform society and are motivated for the task of being, and living as Christians in the world” (xxv). In other words, the programming to which this text points creates students who can be salt and light in a lost and dying world.

The editors provide thorough if somewhat lengthy introduction which argues strongly for the need of the unique perspective offered by their book. That perspective, service-learning in the environment of the Christian liberal arts college, has not been previously presented on the scale of a book of such length, scope, or focus. The introduction successfully prepares readers for the 15 individually authored selections which are divided into four major subject areas: “Building Community”, “Developing Students”, “Developing Faculty”, and “Building Institutional Support”. Student affairs professionals will benefit tremendously from the introduction as it details the purpose and motivation for academically based service learning in a manner that can speak

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well to both those with heavy involvement and experience with service-learning and to those with little or no exposure to such programs. In addition to the introduction, student affairs professionals will find the sections “Building Community” and “Development Students” most practical in the implications that can be made for their own work.

The main argument set forth by the editors and subsequently by the contributors is that three of the primary themes present in Christian higher education (service, learning, and faith) naturally come together in the form of academically based service-learning. As a result, Christian colleges and universities have a distinct calling to serve both their students and their communities through such programs. By assembling purposeful articles which are well researched from educators across the curriculum, the editors are able to address the challenges facing such programs along with the triumphs experienced by Calvin College and the community it serves. While the editors refuse to pander to the reader simply seeking a “how-to” approach, they do provide a practical and detailed examination of a successful academically based service learning-program. The methodology employed by the fourteen authors varies considerably in keeping with the academic field represented by the author. Nevertheless, the articles which necessitate the demonstration of assessment do provide it. Assessment tools mentioned include the gathering of feedback from both students and service recipients through the form of survey instruments, peer assessment, discussion groups, and individual meetings with professors. Very little data is included in the articles, but that doesn’t seem to reduce the validity of the argument. The work is well researched and bibliographies demonstrate a balance between both secular and faith based sources including moral and ethical developmental theorists and notable higher education authorities and journals.

Of particular interest is a selection located mid-way through the text which is authored by a Calvin alumnus who is a product of the program. Chapter 8: “Lessons in Service-Learning: Dilemma of Guilt, Lesson in Reciprocity” is authored by Laura Hoeksema Cebulski who currently directs an after-school program for at-risk children in Jonesboro, Arkansas. Cebulski gives readers the opportunity to examine the impact of service-learning on one student. The implication is that this student’s experience is

the desired result of the program. It is evident that Cebulski's service through Calvin's program impacted her life and career choices. She herself indicates that her worldview changed as a result of academically based service-learning. Learning to question the motive and benefit of service, she found that service and learning are ultimately inseparable. Finally, Cebulski seems to be answering the criticism of skeptics when she sums up her experience by saying, "A college that places an emphasis on service takes that training of the mind and synthesizes it with training of the heart. Not emotionalism devoid of reason, but rather thoughtful, meaningful, useful compassion to the community it exists within" (124). Cebulski's chapter is in essence a case study which provides readers with evidence to support the validity of the efforts of the authors and ultimately of Calvin College's academically based service learning-programs.

In the final analysis, *Commitment and Connection* is an introduction, a tool, an assessment, and a travel guide. While it demonstrates that academically based service-learning is not something to which universities can merely give lip service, it does provide an honest challenge to the higher education professional who sincerely desires to develop such a program. Readers will discover that service-learning demands a tremendous level of commitment, intentionality, and resources from the entire university community. Higher education professionals who find in themselves a passionate desire to implement academically based service-learning on their campuses would do well to place this book into the hands of as many key players as possible. Student leaders, academic deans, university presidents, trustees, and faculty members alike will benefit from a careful reading of this text and from discussing the implications on their own campuses.

## **Publications Policy**

*Growth: The Journal of the Association for Christians in Student Development*

All articles should be consistent with the Doctrinal Statement, Article III of the Constitution and By-Laws of the Association for Christians in Student Development.

Material in the following categories will be considered for publication:

1. Research articles that have relevance to the field of Christian Student Development.
2. Theoretical or applied articles that have relevance to the field of Christian Student Development.
3. Research, theoretical or applied articles dealing with the integration of faith and learning within the field of Christian Student Development or within the broader field of Christian Higher Education as a whole.
4. Reviews of articles in other journals relevant to Christian Student Development.
5. Reviews of books relevant to Christian Student Development practice.
6. Reactions to current or past journal articles.

## **Submission Guidelines**

Authors submitting a manuscript should:

1. Send three copies (typewritten and double-spaced) to Skip Trudeau, Co-Editor of *Growth: The Journal of the Association for Christians in Student Development*, Taylor University, 236 West Reade Avenue, Upland IN 46989-1001. Two of the copies should delete the author's name throughout for purposes of blind review.
2. Follow the guidelines on format, style and submission procedure provided in the *Publication Manual of the American Psychological Association* (5th ed.).
3. Manuscripts should adhere to the following length parameters:
  - 10-15 pages for original research articles
  - 7-10 pages for applied research articles
  - 3-4 pages for article reviews
  - 3-4 pages for book reviews
4. Avoid submitting manuscripts which have been previously published or that are being considered for publication in other journals. If an article has been rejected by another journal it may then be submitted to *Growth*.
5. Include an abstract of no more than 150 words on a separate sheet of paper.
6. Include the current vita information for each author: address, title, degree(s) and institutions where earned and specializations.
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